221 camps move to the Euphrates, or on to the main groups of wells around which cluster tented towns of hundreds of families, odd Sulubba families will remain far out in the desert, [312] drinking from some tiny water hole in a lonely ravine known only to the Sulubba themselves. There they will live almost the lives of wild animals, with only a few sheep or donkeys, hunting gazelle and often dressing in their skins.

224 [242] 291 463 The Sulubba alone knows the wild animal life of the desert intimately. As a gazelle hunter, his skill is incredible, and many live very largely on gazelle meat and dress in their skins. The Beduins often employ the Sulubba as guides in the desert or consult them regarding routes, grazing, or camping grounds.

433 231 Apart from hunting gazelle, and menial work for the Beduins, the Sulubba also live by grazing and breeding animals. Some of them are prosperous and own large flocks of sheep. They have a few camels, but their most distinctive possessions are the white asses. Probably the Sulubba originally bred asses rather than camels for riding purposes, because if they had any good camels the Beduins were likely to covet them. But since no Beduin would stoop to ride an ass, the Sulubba were left in undisputed possession. Some of these animals have marvellously swift paces, and are almost as capable of resisting thirst as is the camel.

721 178 During the last ten years, the desert belonging to Iraq, Syria, and Trans-Jordan has been brought under Government control. As a result the Beduins are no longer able to bully the Sulubba quite as unrestrainedly as before and the latter are learning to complain to the police when they are beaten or abused.

563 797 721 In 1919-22, the recrudescence of Wahhabism in central Arabia produced a tremendous outburst

797 of religious enthusiasm and fanaticism. The
563 Beduin manifested his enthusiasm by declaring
721 that all Moslems were equal before God, and hence that the Sulubba were equal to "free men," i.e. Beduins. Ibn Saud, anxious to increase his fighting men, backed this idea (in fact he may have originated it), and raised fighting forces from the Sulubba and gave them war banners. The Sulubba took part in a number of war-like operations, and it was said that, in the massacres which usually followed a Wahhabi victory at this time, the Sulubba were the most cruel and bloodthirsty.

The outbreak of fanaticism, however, died down from 1925 to 1929, and it is believed that these Nejd Sulubba have again fallen back to their original condition.

342 In order to escape unwelcome Beduin guests,
574 the Sulubba live in tiny tents, many of them
563 scarcely larger than a blanket. They show great
609 skill in pitching these tents in the beds of ravines or behind rocks so as to be invisible to passers-by. The more important Beduin sheikhs take pride in pitching a large tent in a prominent place, which conveys not only defiance of enemies but a distant welcome to guests. According to Beduin interpretation the Sulubba reveals his baseness by concealing his camp from both strangers and guests.

Sulailat

101 These consist of a tribal section, who
563 usually camp with the Amarat branch of the Anaiza in the Iraqi desert west of the Euphrates. These people are said to be descended from a man of the Anaiza tribe, who married a Sulubba